

The Sabbath Recorder

At Denver the church appears to be moving forward with considerable vision and zeal. As announced previously, the congregation is looking forward to evangelistic meetings in June with the help of the field evangelist, Loyal F. Hurley, and the new summer quartet sent out by the Missionary Board.

A recent bulletin from Los Angeles carries the following note, which is characteristic of what a number of other churches are doing.

"Remember the special study of Extension and Growth which will be held on Sabbath afternoon, March 15. This will be a survey study of the manual with several persons presenting the steps outlined. It is hoped that out of this study will come several suggestions that will warrant a more thorough consideration at a later date. May we come expecting God to reveal to us ways in which we can indeed go forward in growth."

The pastor at Lost Creek, W. Va., (Duane L. Davis) regularly inserts in his church bulletin a printed page by the Rev. Howard E. Kershner of the Christian Freedom Foundation. Some other pastors of the denomination do the same. The material is helpful and it is free. The sermons at Lost Creek recently, as in numerous other churches, have been centered around our statement of belief.

The Milton, Wis., publicity mentions co-operation in community Lenten services with guest speakers. It also tells of camp preparations and a six-week period of church membership study classes. The schedule calls for the 11-14 age group to meet early Sunday afternoon, the high school and college group late in the afternoon, and adults on Thursday evening. The pastor points out that the classes are open to all who would like to study the beliefs of Seventh Day Baptists, whether or not they are really considering preparing themselves for church membership.

Nortonville, Kan., expects to have a pastor by the time this issue is sent out. After a long time between pastors — a time of unusually strong activity by a pastorless church — the Rev. Robert Lip-

pincott, recently of the Shiloh, N. J., Church, has accepted their call.

The Salem, W. Va., Church, which has been pastorless for several months, carries on a full program of Sabbath and midweek services. Two colleges professors have recently occupied the pulpit, the Rev. Ralph H. Coon and the Rev. C. W. P. Hansen. On March 15, after a fellowship luncheon, there was a panel presentation by the General Conference Vocational Committee, which is located in the Salem area.

There are times in this spiritual warfare when the warrior of the Cross must think in terms of what he can't afford not to do rather than in terms of what he cannot afford to do. Therefore we accepted that challenge (of broadcasting in Formosa and Free China). — Far East Broadcasting Co.

Accessions

Stone Fort, Ill.

By Testimony:
Miss Jonelle Potts

Births

Bond. — A daughter, Josette, to Dr. and Mrs. Richard R. Bond, Salem, W. Va., Dec. 28, 1957.

Davis. — A son, Mark Weyman, to Mr. and Mrs. George E. Davis, Spencer, W. Va., Feb. 14, 1958.

Rasmussen. — A son, John Edward, to Dr. and Mrs. Stanley K. Rasmussen, Salem, W. Va., March 19, 1958.

Roukema. — A daughter, Pamela Kay, to Mr. and Mrs. Edward Roukema, Jr., of Warwick, R. I., Feb. 5, 1958.

ANGELOS RECORDS COMPANY is pleased to announce the release of Album No. EP-107AB, 45 RPM Extended Play Hi-Fidelity in unbreakable vinyl. This album was recorded by Mrs. June Huntington, mezzo-soprano, wife of Pastor Huntington, new to Seventh Day Baptist circles. She sings: *The Love of God, Down From His Glory, Speak to My Heart, and Stranger of Galilee*. This is a special release through the Sabbath Recorder. The regular price is \$1.59, but orders on this ad in the Recorder will be sent postpaid at reduced price of \$1.29 (add sales tax if your state collects such). Send check or money order to:

ANGELOS RECORDS COMPANY
P.O. Box 648, Pasadena, Calif.

Thou Knowest, Lord

Thou knowest, Lord! the weariness and sorrow
Of all sad hearts that come to Thee for rest;
Cares of today, and burdens of tomorrow. . . .
O Saviour, Thou hast wept and Thou hast loved;
And love and sorrow still to Thee may come,
And find a hiding-place, a rest, a home.

Therefore we come, Thy gentle call obeying,
And lay our sins and sorrows at Thy feet,
On everlasting strength our weakness staying,
Clothed in Thy robe of righteousness complete;
Then rising and refreshed we leave Thy throne,
And follow on to know as we are known.

— Author unknown.

The Sabbath Recorder

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Member of the Associated Church Press

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Our Best National Defense

The accidental dropping of an unarmed nuclear bomb in the back yard of Walter Gregg, a railroad conductor of Florence, S. C., on March 11, becomes the subject of a release by the American Friends Service Committee.

The writer laments the lack of publicity which it received in American newspapers and the light way in which it was treated by the owner of the house and the mayor of Florence. People took the attitude that the defense precautions of the Strategic Air Command were necessary and that a certain number of accidents must be expected. The Friends Committee, though acknowledging that the accident should be forgotten, uses it to put across the point that this type of "defense" is not the right way.

In the opinion of your editor it is unrealistic to assume that there are no predatory animals prowling around "seeking whom they may devour." It would be nice if such an assumption could be made in the present international situation. The evidence is against it. We freely admit that war is not the Christian way to settle disputes about land and national rights. There ought to be a "better way." However, if our nation is truly nonaggressive, if it is concerned about the welfare of people in all nations, then it must take its giant share in the dangerous task of protecting those who are defenseless. To do less than that is not Christian.

There is implication in much of the peace talk which issues from the mouths of some within our land that our nation is not what it professes to be — a peace-loving nation. That, of course, is what our enemies are doing their best to make us believe. If, on the other hand, our motives are anywhere near as high as our astronomical benevolences abroad would indicate, we have little reason to be tremendously concerned when we learn that our air defense carries modern weapons and tries to approach the announced goal of having one third of its striking force on fifteen-minute alert.

It is distressing to think that there are many among us who do not have confidence in our national intentions. If such lack of confidence is justified, then we have a far greater problem on our hands than most of us believe exists. Our great

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concern then is to redouble our efforts to bring about a change of heart in our elected and appointed leaders. Though some of our leaders are not personally committed to Christ and though others are not as good Christians as they ought to be, they are men chosen by people who, for the most part, are nominal Christians or are greatly influenced by our Christian culture. We cannot believe that those who control our national defense are brutes or predatory animals. They are men who love their families and who are committed to the noble cause of international justice.

As long as men of criminal intentions exist in our society, we must have a police force sufficiently well armed and well trained to cope with those enemies of a well-ordered society. Shepherds armed with sticks, courage, and husky lungs have effectively guarded their flocks but the situation in our age is not quite the same. The "wolves" exist in larger numbers and have sharper teeth. In fact, they are not wolves at all but "thieves who break through and steal." We have a responsibility to prevent the scattering and killing of the defenseless. If modern weapons are necessary for the task, let us equip ourselves!

Having said this much we would say further that we hope and pray for the time when methods of moral persuasion will be as effective in other lands as in our own, when the Christian way will stand a chance of success. Somehow we must send out more missionaries and reach behind iron curtains with the transforming message of the Gospel. "Can two walk together, except they be agreed?" Submission to Christ brings agreement.

We now go on to quote the closing words of the Friends Service Committee, leaving the reader to ponder the questions raised.

But as long as people rely for security on patrol planes carrying atom bombs on 24-hour duty, as long as people shy away from any positive attempts to negotiate with the Russians, as long as people accept with a shrug of the shoulders the necessity for huge military expenditures, can real security and safety ever come to this earth?

As inheritors of the Judaeo-Christian teachings of peace and love of mankind is it not

our obligation to face the present tensions squarely? Is it not our obligation to work actively for a settlement of those tensions, not by more preparations for defense but through a true manifestation of brotherly understanding and a genuine desire to live in harmony with our fellow men?

Pouring Oil on Troubled Waters

Men who "go down to the sea in ships" have their problems. Small boats are in constant danger of being swamped by heavy seas. A proverb of the sea has often been applied to human relations. "Like pouring oil on troubled waters" did not come from the Bible, for the oil that now gushes from Bible-land wells had not then been discovered and brought to the surface. As rough waters may sometimes be quieted with large quantities of oil, so some people are wise enough to stem the tides of anger that threaten public meetings or the little ships of Christian service.

A strange story comes from Newport, R. I., the birthplace of the church division which gave rise to the Seventh Day Baptist denomination in America. The destroyer Forrest Sherman spilled 10,000 gallons of oil into the water at Coddington's Cove. In this case it was pouring troublesome oil on quiet waters. The oil which would have spread out over a large area befouling other ships was kept confined to a narrow area by high-pressure spray from three tugs. Later the tugs sank the oil by spreading sand on it, according to a Navy report.

The psalmist knew something of storms at sea and the terrors of the deep. He knew also the answer to all these dangers and fears. That answer is trust in God. It is not spreading oil on troubled waters or sand on troublesome oil. No! "God is our refuge and strength. . . . Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled . . ." (Ps. 46: 1-3).

Our generation has seen an island disappear and the sea rise like a mountain from man-made explosives. Still calmness can reign in the soul; still our Lord's words

are wafted across the rolling centuries to our troubled times. His "Peace, be still" subdues the waves of fear and we in faith can step forth from our boats like Peter, sustained by trust in Him.

EDITORIAL NOTES

Christian Heritage

The *Converted Catholic* magazine which is now 75 years old has gone through numerous changes and improvements in the past several years and has greatly increased its circulation and size. With the March issue it again increases its size and takes on a new name, "Christian Heritage." Together with the new name it takes on new departments and is now a 34-page magazine. Many of our readers are familiar with the magazine and are interested in the important issues to which it is devoted.

The stories of converted Roman Catholic priests who are cared for at Christ's Mission are interesting and sometimes filled with pathos. One of the newest ventures of Christ's Mission is the establishment of a spacious home for ex-priests located near New York City (369 Carpenter Avenue, Sea Cliff, L. I.), a home which is adequately pictured in the colorful first issue of *Christian Heritage*.

1957-1958 Slides and Script Now Available to Churches

Would you like to know more in detail how the money that you give to the program of Our World Mission is spent and something of what it accomplishes? Any member of the Commission or the executive secretary would be glad to loan you a set of slides with script that tells the story. The complete program can be given in approximately thirty minutes. A tape instead of the script will be furnished by the executive secretary if you prefer.

When you are more fully informed about the present Our World Mission program you no doubt will have valuable suggestions and ideas to contribute concerning what our future work should include. Please feel free to send these to any board secretary, committee chairman, Commission member, or the executive secretary at any time. — Mrs. R. T. Fetherston, Executive Secretary.

Sabbath Rally Day Coming

Once a year, in nearly all Seventh Day Baptist churches, one Sabbath is set aside as Sabbath Rally Day to emphasize the importance in modern church life of observing faithfully and joyfully the Fourth Commandment. This year the suggested date for this all-day emphasis is May 17. Pastors and church leaders have probably noted the marked day on the denominational calendar and have already made tentative plans.

Sabbath Rally Day is sponsored by the Tract Society through its Sabbath Promotion Committee. The committee, headed by Rev. C. Harmon Dickinson, has enlisted the help of Rev. Lester G. Osborn who has prepared seed thoughts on "Spiritual Sabbath Observance." This material, together with detailed suggestions for making the day meaningful, will soon be in the mail.

Another free service to all churches is a specially prepared bulletin cover with selected Sabbath passages on the back for a responsive reading. The Tract Society feels that this gift to the churches is in line with its purpose, and urges all pastors to plan on a wide distribution of the bulletins together with one or two tracts. If larger numbers than usual are desired, pastors should notify the office at once — 510 Watchung Ave., Plainfield, N. J. Remember the date, May 17, and make large plans for maximum attendance and a full program emphasizing our distinctive message to the Christian world.

— Sabbath Promotion Committee.

A newly designed Wayside Gospel dispenser is being used by the district offices of the American Bible Society. The dispensers have been placed on store counters and in other public places. The dispenser contains New Testament portions in both the King James and Revised Standard Versions. These dispensers may be secured by individuals and organizations who want to make the Gospel available to non-churchgoers.

MISSIONS — Sec. Ed. **Matt T. Harris**

Nurses Begin Visit to the Churches

Miss Joan Clement and Miss Beth Severe will be leaving Riverside, Calif., as soon as possible after taking part on the program of Pacific Coast Association meetings April 11-13. They are planning to visit as many Seventh Day Baptist churches and fellowships as possible on a tour of the country, covering approximately 10,000 miles. Although they will tell the story of Nyasaland Missions, they are truly representatives of Our World Mission.

It is expected that the nurses will travel eastward by way of Phoenix, Ariz., visiting first the churches of the Southwestern Association. It will be necessary to contact many church groups on weekdays. The first Sabbath day of the trip (April 19) will be spent in the area of Hammond, La., and the second Sabbath (April 26) at Paint Rock, Ala.

Following a visit to Jamaica (May 1-7) the nurses will be joined by Miss Jacqueline Wells. Miss Wells will accompany them thereafter telling the story of Jamaica Missions with many beautiful slide pictures she has taken.

It is expected that the three missionaries will be at Salem, W. Va., for Sabbath services on May 10 and will visit the churches of the Southeastern Association for several days. They will visit nearby churches and attend Central Association at Brookfield, N. Y., June 6-8; Eastern Association at Rockville, R. I., June 13-15; Western Association at Alfred Station, June 20-22.

At the request of Miss Clement and Miss Severe a change in schedule of visits is being urged for the latter part of their visit to the churches. In the place of the outline sent to the churches several weeks ago they write, "Below is our schedule of the last weeks which will include all the groups in the original itinerary and allow us to arrive home in time for the camp session.

Mon., June 23 — Jackson Center, Ohio
Tues., June 24 — Battle Creek, Mich.
Wed., June 25 — White Cloud, Mich.
Thurs., June 26 — Chicago, Ill.

Fri., June 27 &
Sab. a.m., June 28 — Stonefort, Ill.
Sab. p.m., June 28 — Farina, Ill.
Sun., June 29 — Milton, Wis.
Milton Junction, Wis.
Albion, Wis.
Mon., June 30 — New Auburn, Wis.
Tues., July 1 — Minneapolis, Minn.
Dodge Center, Minn.
Wed., July 2 — Travel to Nortonville
Thurs., July 3 — Nortonville, Kan.
Fri., July 4 &
Sab., July 5 — North Loup, Neb.
Sun., July 6 — Denver, Boulder, Colo.
Mon., July 7 — Travel to Coast

Pastors and church leaders are asked to note the above changes in proposed visits of Beth, Joan, and Jacqueline. By accommodating the nurses in this it will be possible for them to return to the West Coast for a longer interval before Conference.

Crandall High School News

(Written by Mrs. Grover S. Brissey, March 21)

Dear Friends in the United States:

We realize that we have not written you for a long time but we think of you often. We know that you are there praying for Jamaica and its every interest. We appreciate all the prayers and thoughts directed our way and we would like to express our thanks for the prayer mentioned in the Women's Board Bulletin. Also we appreciate all the thought of the Northern Association in behalf of Jamaica. We need your prayers.

A year ago I wrote a letter which we planned to send to each person who had helped us financially in the year previous. But it proved impossible to get these letters out. So we are taking this opportunity to thank you all. Your help has been greatly appreciated and we hope the money has been used wisely. We know that our people in America are not endowed with riches and any money directed our way means that sacrifices are made so we may have. We will continue to guard your money and spend it according to our best judgment.

Many private schools in Jamaica are finding it expedient to standardize their

schools and become "grant-aided" but we find that for us to take such a step would be contrary to our purpose as a Mission School, so we plan to go as far as we can in reaching those high standards but not to take the final step. "Grant-aided" schools cannot receive a student who is older than eleven years and must leave at too early an age for our group. We need to work on salaries and an athletic field to attain the standard. The government inspector was pleased with our new laboratory and expressed a possibility that if we couldn't find a suitable field for athletics, and since we are located close to a park, that the laboratory could be substituted as an added item to insure recognition if we desired to ask for it later. He was also pleased with our library which has more than thirteen hundred books. The students are readers.

Last year at this time we had ninety-seven students but we lost to the level of sixty-seven. We are happy to say we have weathered the storm and are on the upward climb and have reached eighty-seven again. One hundred must be attained before we can be financially safe. We were forced to deplete our neat balance in the bank to a critical low but we feel safer there now and we pray that we will reach the number we desire during our next term.

Ever since we've been here we have been looking forward to the time when we can afford to hard-surface our small court where we play and the higher level in front of the school. We are sorry we have been hindered in that respect but that is one project which will receive our earliest attention. We play in thick dust unless we keep the ground sprinkled.

It seemed expedient to invest some funds in tutoring our Cambridge Class last year. We failed to receive any passes (passing grades) the year before. We wished to insure success, as far as we knew how, by reinforcing the students' knowledge in the spots which seemed to be the blocks the previous year. The results from Cambridge have just been published. We are happy to announce that Byron Lewis has been successful. We congratulate him. Also we congratulate all those who tried

even though they were not successful in passing. They are to be praised for their endeavors. Crandall High School feels honored in having such nice young men and women in attendance.

Our seniors are not so handicapped in receiving employment as they have been in the past. For two years we have issued "Achievement Certificates" and nearly all our students have received employment on these. Only three have not been employed and they are of this past year's class. Of course if they do not receive a Cambridge Certificate they cannot go on to higher education and we are sorry for that.

We are grateful for new planning in the schedule of the students' activities. Under the guidance of the Jamaican teachers three "Houses" have been organized. These "Houses" have been chosen for their names: Randolph, Mills, and Bond. The good which these "Houses" can accomplish is unlimited.

After observing the strenuous way in which a student must apply himself in four years to do the work to be allowed to try the Cambridge Test, and then meet failure, we have decided to add the fifth year at the beginning of the students' entrance in Crandall by coaching those who do not seem prepared to handle regular work. They cannot stay in the public schools after fifteen years of age nor can they enter a government high school after eleven. So you can see how significant an independent high school can be.

Only a few of these students could possibly make Cambridge in the present setup, but many more might if given more time. Besides, we observed as I noted above, that if a student does succeed there is no opportunity in his timetable for recreation and this may have caused some of our students to fail, for some of our best players have been our senior students.

Whether young people have a Cambridge Certificate or not, if they have it in them to succeed, they will succeed. If they don't have it, we know that Cambridge can't supply it.

After observation and consultations with Jamaican teachers — our own and others — we have decided upon this new phase

Christian Living Begins at Home

Each year in May we observe National Family Week and a special booklet, "Pages of Power,"* is published by the National Council of Churches. The theme this year during May 4-11 is "Your Home — a Household for God." Family members need each other in order to face the everyday decisions and difficulties. But just being together is not enough, the home should be a stronghold of faith. The special thing that counts is, who is the master of the home? When God becomes the master, His will becomes the most important guide. This booklet suggests some of the distinguishing characteristics of such a household with the following titles: Worship Is Important, Love Is Unfailing, A Place of Joy, Gracious Hospitality, Compassion for Human Need, Willingness to Forgive, The Bible Is Used, Where Christ Is Lord.

If your family hasn't formed the habit of daily devotions, wouldn't this be a good time to begin? What kind of Christian education is your family getting? We should study together as Christians who are growing in God's grace. We know that parents need Christian education as much as the children. The family is the seedbed and growing garden of experiences in living Christ's way. When you share together the wisdom, faith, and hope of the Bible, it will become a treasured part of your life. The use of hymns, sung together or read, is another way of sharing religious thought. To know great hymns by heart and sing them together is a joyful experience for both young and old. It is still true that the family that prays together, stays together. Our Christian Culture Committee has prepared a special Sabbath worship service for the family, so watch for this in the May 5 Recorder.

Jesus charted the best way, not only in words, but in His own day-by-day living: "You who follow me," He says in effect, "must love one another — you must know God, your Father, and love

*10¢ each or \$7.50 per 100.

MEMORY TEXT

These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

John 16: 33.

(the five-year plan). Under the supervision of Miss Miriam Speed, a headmistress, the staff has taken the first step in reorganizing Crandall High School.

Another institution which we feel will revitalize Crandall High School is the organization of a Parent Teacher Association. Our officers are elected, and standing committees appointed. Our president, Alvin Curling, is very capable and business-like but injects that amount of humor to make the meetings pleasant as well as profitable. We appreciate the goodwill shown by the parents and teachers, and with their help Crandall High School will be a success. We have received some very encouraging remarks and we mean to go forward by putting our best into our work.

At the present time we have fifteen Seventh Day Baptist students on full scholarship, five on half scholarship, and three from the public on scholarship. We received permission to offer a few scholarships to the public. Due to the recent development in education in which the government is working on free schooling to secondary level students fourteen thousand scholarships were given to the high schools. To compete with this move independent schools offered scholarships and it was on this basis we felt it expedient to do the same. We wish we could offer more since there are so many young people who desire to go to school. We have turned several away but we wish we had room to take more.

Pillar of Salt

Potash is produced from the waters of the Dead Sea, so rich in brine that — according to Biblical tradition — they turned Lot's inquisitive wife into a salt pillar.

[Is the above statement from Israel Digest quite Biblical? Look it up.]

Him with all your heart, soul, and mind — you must seek to understand each other — you must work together, helping one another — you must share your joy — you must teach one another as you find wisdom — you must be ready to sacrifice for another's need — you must remember the words I have spoken, for they are the truth and the life."

Other literature from the National Council of Churches is:

Ten Suggestions for Enriching Family Life @ 3¢
 Family Worship with Young Children @ 5¢
 Stories of Family Worship @ 5¢
 Parents: First Teachers of Religion @ 5¢
 This Family Is Achieving Something @ 5¢
 No Dust on These Family Bibles @ 5¢
 Helping Your Child to Pray @ 4¢

P. and D. Dept., 120 E. 23rd St., New York 10, N. Y.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

The Responsibilities of a Christian Youth in the Home

A high school boy, Larry Gilmore, presents his thoughts on Youth Sabbath in his home church at Adams Center, N. Y.

I have chosen as my topic "The Responsibilities of a Christian Youth in the Home." Responsibility in this case means an obligation to God and my family. Home has the meaning of a place for a family to live. In being a good Christian in the home you must obey the commandments pertaining most to the home. "Honor thy father and mother." What does honor mean? To honor someone means to show respect and consideration toward that one. In following the theme of the "Ten Commandments," I should make sure that my brothers and sisters do not take the name of the Lord in vain.

The rule of "Love thy neighbor" is of the most importance in today's world of worry. Good neighbors make good Christians and it seems to me that youth of this generation must do their best to help everyone to believe in Jesus Christ. So this is one of the main responsibilities.

You should go to church with your parents and worship together. Work and have fun with your parents also. In these

ways you get to know your parents much better.

You should not just do these things with your parents but with your brothers and sisters also. Help guide your brothers and sisters in the ways of the church. One way of doing this is getting them into church and Sabbath School and helping them to like it.

Another responsibility is to encourage prayer and Bible reading in your family. Say prayers with your brothers and sisters and help them to learn new prayers.

Fathers and mothers of today are very busy trying to earn enough money to pay for homes, food, clothing, and other expenses of raising a family. Perhaps in concentrating on this effort they have let their obligation to God slip a little. I don't think they can be blamed too much for, after all, they are working for us, their children.

However, I do feel that the children have a greater obligation now than they did years ago to maintain and develop Christian beliefs and practices in the home.

New C.E. Secretary

Harold E. Westerhoff was named General Secretary of the International Society of Christian Endeavor by the Executive Committee at its recent meeting in Columbus, Ohio, according to announcement made by Dr. Earle W. Gates, president.

Mr. Westerhoff has been an active leader in youth work for more than a decade. He joined the staff of the International Society seven years ago as the Administrative Secretary. He also serves as General Secretary and Treasurer of the World's Christian Endeavor Union.

He has conducted tour groups to Japan and Hawaii for area conferences of the World's Union, and is planning an International Fellowship Tour in connection with the World's Christian Endeavor Convention in Frankfurt, Germany, this July.

Mr. Westerhoff is a past president of the Downtown Optimist Club and is an elder in the Eastminster Presbyterian Church, Columbus. He has served as secretary of the Committee on Christian Education of the Presbytery of Columbus.

He is a member of the Headquarters Committee of the Ohio Temperance League and is serving on the Executive Council of the All-American Conference to Combat Communism.

YOUTH MEETING THOUGHTS THE MORE PERFECT WAY

The second of a series of program suggestions prepared by Mrs. Alvin Huntington of Los Angeles for Seventh Day Baptist youth groups. The thoughts, apart from the program outline, will make good reading for a wide age range.

Stand for Prayer

Hymn: "Stepping in the Light"

Report and Announcements

Hymn: "Higher Ground"

Scripture: 1 Cor. 12: 27-31; 13.

The lesson I want us to get out of this reading is that of working together. We have a big job and the only way we can accomplish anything is by working together.

In the last few weeks I have been reminded of a story I read once. A man said that he went down on a farm to spend his vacation, and that there was a windmill that was used for pumping water for the stock. Evidently the machinery had not been oiled for some time, for you could hear it creaking and groaning and complaining. The next day he went down to look at it, and was astonished to see the small amount of water that was flowing into the tank — in spite of all the noise that the mill was making there was just a tiny stream. Just behind the house was a spring that gushed out clear and cold from among the rocks at the base of a high hill. It supplied the milk house near at hand, provided running water for the bath and for the kitchen, watered the garden, and was a blessing in a score of ways. Yet there was no creaking; it did not complain; it did not call attention to the work that it was doing.

And those two agencies reminded me of the two classes of people we find everywhere. There are some people who are always complaining about the service they are asked to render. Now and then they bring up a little water, but they make

so much noise about it that we frequently lose sight of the work they do. On the other hand, there are people whose service is spontaneous and generous. They utter no complaint; they call no undue attention to their work. Apparently they never think of themselves.

To which class do you belong — are you a creaking windmill or a living fountain?

In our Bible reading Paul is writing to the Corinthians about working together, and after telling them that we each one have our own duties to perform, and that each one is dependent upon the other, he then adds this beautiful thirteenth chapter, saying that if they are to work together he will tell them the more perfect way of doing it. We might do all of these other things, but if we do it from any motive other than love for God, it profiteth us nothing — it is useless. So why not determine in our own hearts that we will take the more perfect way. Let us remember that Christ died for us, and that we are here to work for Him and to bring others to Him. Let us determine not to be creaking windmills — complaining because we have been asked to do some hard task, but let us be living fountains — rejoicing that we have been found worthy of the harder tasks.

Hymn: "Living for Jesus"

Prayer

Alfred Theology Students Hear Lectures at Rochester

Eleven students of the Alfred University School of Theology attended the spring convocation at the Colgate-Rochester Divinity School April 7-9 for the Ayer-Rauschenbusch lectures. Dean Albert N. Rogers and Prof. Melvin G. Nida also attended.

By courtesy of the Divinity School the Alfred men were housed as a group in the recreation room of one of its dormitories, where discussion of the lectures could be carried on between sessions. The plan originated some years ago under the administration of Dr. A. J. C. Bond, former dean of the School of Theology.

— A. N. Rogers.

The Necessity of the Resurrection

The Ontological Necessity* of the Resurrection in the History of Salvation. (1 Cor. 15: 12-19.)

Rev. Alvin E. Huntington

CHRIST IS RISEN. The invincibility of the message of the Cross is the message of the Resurrection. Although it is entirely possible that the Redeemer of men could have returned to the glory of the Father without a bodily resurrection, and Christ could have remained the Living One by simply returning to heaven in a spiritual state — as some humanistic rationalists teach, since it was His state prior to His Incarnation, and bodily resurrection was not necessary to the continued existence and the ascent of Christ after death — it is not admissible by conservative scholarship, since it was bodily resurrection which is the precise prerequisite for the fulfillment of the redemption — for bodily resurrection alone was Christ's full demonstration of victory over death!

Return to heaven without a bodily resurrection would not have displayed Jesus as the complete Conquerer of death. His victory would have been limited — moral and spiritual, but less than complete. For man consists of body, soul, and spirit, and death is not cessation of existence, but dissolution of human personality; not extinction of being, but separation between spirit, soul, and body. Conquest of death must, therefore, be displayed by the restoration of this oneness of being; the re-establishment of the organic connection between body, soul, and spirit, and the complete integration of personality. Therefore, without bodily resurrection no sort of triumph of life over death or plain fruit of victory can be displayed, and only by resurrection of the body can it be shown that death has been conquered. Even if we did not have the testimony of the evangelists to the empty grave, we must reach the same conclusion, for the resurrection was necessary as the presupposition of the arising of faith in the redeemed "for faith cometh by preaching," and this very preaching must stand upon the individual

belief in the resurrection. Such faith was cumulatively achieved throughout the ages and found its foundation in the individual faith of those who had first believed in that first group of Christians who witnessed the event. Yet, this individual belief had perished at the cross, and was re-established only by His resurrection and realistic appearances as the Risen One!

No rational man would have believed on the Crucified One, for His death would have contradicted His own prior statement that He "would die and would be raised again." I submit categorically, that ANY CHRIST LESS THAN A RESURRECTED CHRIST IS NOT THE CHRIST OF GOD, for the resurrection is the seal of the Father upon the Person and work of the Son! By His resurrection, Christ is demonstrated to be: (1) the Prophet and the Son, for it vindicates the testimony of the prophets — the sign of Jonah; (2) the testimony of Jesus to Himself; and (3) the testimony of His apostles — acceptable as credible evidence in any court of law. (The silence of the Jews in the matter is as significant as the testimony of the Christians. Where has the Shekinah departed? It can no longer be found in the temple — the veil was rent from top to bottom without hands. Why cannot David's seed be traced beyond Jesus of Mary? It vindicates further the truth that Jesus IS the Son of God, establishing His kingship and His authority as Universal Judge, and it guarantees our own future resurrection and glorification. Therefore: It is the best attested event in the history of salvation!

The authenticity of Paul's Letter to the Corinthian Church is established — admitted by even the most radical of critics, and his sanity is not challenged when he appeals to hundreds of still living witnesses of the resurrection — some of whom were not a little skeptical, and he makes his appeal by four chief proofs:

1. The Proof of Experience. These Chris-

tians had experienced salvation through the message concerning the One who had died for them, and who had experienced resurrection of the body.

2. The Proof of Scripture. Christ had not only died, but had also been raised "according to the scriptures." Here he lays emphasis on the time element — three days after His death! No Friday burial and Sunday resurrection here!

3. The Proof of Competent Witnesses. Over five hundred people, under diverse circumstances, had personally seen Him after His resurrection! Their sanity is unquestionable, for the striking transformation of the defeated, dejected, embittered, and faithless apostles only three days after His death, and the evidence of the vitality of the primitive church as evidence of the belief in the resurrection in the very teeth of the most skeptical and religious pressure from the Jews, and without time for a process of legend or myth to grow, is remarkable indeed.

4. The Proof from the Necessity of the Event in the History of Salvation. For "Is Christ not risen — then our preaching is in vain — and your faith is vain — then those who have died in Christ are lost — then we are the most wretched of all men." Consequently, the Cross and the Resurrection belong together.

The Crucified One dies so as to rise, and the Risen One lives forever as the Crucified One.

Here we find the saving grace of this unison of facts, testified by our identification into the death, burial, and resurrection of Christ in the ordinance of baptism. The putting away of sin in believers; their living fellowship with the Redeemer, sealed by His Spirit; the Lordship of Christ in the life of the Christian; His heavenly priesthood; advocacy; His Second Advent and coming union with His glorified saints; and the perpetuation of the love of His heavenly Father — all which show the resurrection with the cross as the foundation of new life for believers.

Without bodily resurrection no one could have sanely exercised faith in Christ as the sin offering of God. No faith in the Lamb of God could have been possible

without the victorious triumph over Golgotha, for only in the Exalted Mediator does the salvation won for us become available! Humanly speaking, such faith is impossible, but it is made ours by the Spirit of God, even Christ realizing Himself in our hearts. So His sacrificial death resulting in our reconciliation issues in an organic union of the believer with Christ — a partaking of the death and of the life of the Redeemer. So Christ for us becomes Christ in us — the hope of glory.

Thus the doctrine of substitution of matter is of far more gracious import than mere mercantile debit and credit in sin, it is the revelation of an organic integration of a radically new life principle: divine, personal, all-embracing — only Christ the Giver can give. For He is not only the way-shower, but the way; more than propitiator, but propitiation; not only Redeemer, but redemption, all of which relationships are personal, intimate, demanding a degree of faith to be much more than mental acceptance or academic assent, but rather, involving a personal marriage and organic union with Christ — such union means fellowship, and His Spirit bears witness with our spirits that we are the sons of God.

To illustrate this new estate through faith, Paul used the term *eis Christos* some 164 times in his writings, with such renderings as: justified in Christ; God's righteousness in Christ; sanctified in Christ; freedom in Christ; oneness in Christ; joy in Christ; fullness in Christ; and glorification in Christ. Therefore, the propitiatory sacrifice of Christ can only righteously benefit the guilty sinner if he is at the same time united with the Holy Redeemer by the new birth!

Now an organic body, this very same organic connection we speak of, must have a head and members of the same nature, so Christ must remain a man forever! Only as man can He be the head of a human organism — the Church. This mystery is far more gracious than we perceive with an Incarnation of thirty-odd years' duration. Christ took man's identity forever when He entered the economy of the world to redeem it. Now the body is the essence of man. Otherwise He would

* An argument based on the nature of His being.

not have needed to assume it to begin with. Plato, Aristotle, and the churchman Origen believed that the body was "the prison of the soul," but it is, nevertheless, the whole man, the very idea of manhood, without which he is naked. So for Christ to remain a man He must have a man's body! Without bodily resurrection Christ would have left the human order, and He could not have been the Completer and Transfigurer of the work of redemption He wrought in His Incarnation. Bodily-resurrection denoted return to human nature completely — immortalized and transfigured — made Christ the last Adam, the second man from heaven, and He becomes **creative beginner and organic head** of a redeemed spiritual mankind, the original estate God intended for man which Adam lost. Here we stretch our powers of reason, for we have a **man redeemer** with a transfigured body, with us all the days, and the Second Person of the Godhead — yet the eternal is exactly where Christ is. This is supertemporal and beyond our finite comprehension but, nevertheless, the Scripture teaches the eternal humanity of the Redeemer!

Here is the guarantee of the operation and permanence of His redemption: His victory over death and the including of the entire race as heirs to eternal salvation, for He was "the firstborn among many brethren." However, only in this renewing, life-sustained organic connection in Christ are men "begotten again unto a living hope" and experience. Paul calls it "the power of His resurrection"; walking in newness of life as risen with Him and made alive with Him to lovingly serve the Living God in all His commandments.

Now the wonder of the bringing again to life of the Crucified One lies in the fact that it was not simply a work of the Father on the Son; not simply a ratification of His Person after His finished work; but it was the most glorious wonder in the work of the Son Himself accomplished by the voluntary exercise of the power of His own life! "Therefore doth my Father love me, because I lay down my life that I may take it again. I have power to lay it down and I have power

to take it again." Two aspects of the historical event are: (1) the **resuscitation act of the Father on the Son** which is passive; and (2) the **resurrection of the Son as an organic, active self-resuscitation of the Son on Himself!** Incredible? Absolutely not. It is this very faith that transcends the multitudinous religions of the world.

Finally, the resurrection is the basis of the **transfiguration of the world**, for it alone guarantees: the resurrection of the body in the life of the individual; the appearing of the Kingdom of Glory in the life of the earth; and the transfigured new creation in the life of the universe! The resurrection of the body of every man is possible solely through the resurrection of the Lord Jesus Christ; the transfiguring of humanity in Him as its first-fruits. His body is the pattern and type of our own resurrection bodies "and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." Even the resurrection of judgment is committed to the Son for the very reason "He is a Son of Man" — so all resurrection, of believers and of unbelievers, is guaranteed by the resurrection of the last Adam. "Since through a man death came, so also through a man came the resurrection of the dead. Even as in Adam all die, thus also in Christ will all be made alive," Christ, however, regains much more than Adam lost.

The Millennial Kingdom is based entirely upon the resurrection of the Lord Jesus. The promise of an eternal transfigured human kingdom has no eternal human King until Christ will appear on the clouds of glory. The continuing humanity fulfills the principle and prophecy made to David — which the Jews still look for but have missed because of the stubbornness of their hearts. The resurrection of the King is the foundation for the "rebirth" of the Messianic world, and that which will take place at the return of Christ will be the only historical manifestation of this fulfillment given long since His first coming. Therefore Paul says, "That God raised him (Jesus) from the dead . . . he declared this: I will give you the inviolable blessings promised to

David": spiritual rebirth of all nations; renewing of nature; taming of wild beasts; increase of life-energy and age of man — in this manner will the life-energy of Messiah fill the whole earth. The glory of Christ will permeate the earthly creation, but this is only an introduction and prelude, for the final goal is the new heaven and the new earth, after the great white throne. Not only soul and spirit, but matter and nature will be completely transfigured! In the heavenly Jerusalem there will be gold "transparent as glass" — not simply spirit, but spirit embodiment is the end of the ways of God for His creatures.

The resurrection of the Heir of all things is the guarantee of the new heaven and the new earth. Matter has been proven capable of transfiguration in the history of salvation and is guaranteed. In this respect, also, Christ is the first-fruits . . . from that time all transfiguration of heaven and earth rests on the resurrection of the body of the Redeemer, and after the great white throne the living activity of the Risen One will be universally displayed, therefore, the final and most inclusive import of the resurrection is: "Behold, I create a new heaven and a new earth."

Massachusetts Churches Study "Nature of Unity"

In an effort "to bring the subject of church unity down from the ecclesiastical stratosphere to the level of Christian concern," the Massachusetts Council of Churches sponsored a year-long study the last week of January.

The Rev. Dr. Forrest L. Knapp, council general secretary, listed the four parts of the study group's first official report: our concern for unity, the unity we have, the nature of the unity we seek, and some suggested next steps.

Thirteen major Protestant denominations in the state collaborated in the study, which Dr. Knapp predicted "may make a significant contribution to organic unions throughout the nation and the world." [It appears that there was strong emphasis on union of denominations as well as unity among them.]

— Religious News Weekly.

The Role of a Pastor's Wife In the Local Church

Seminary students' wives at Alfred will shortly send out a questionnaire to secure information as to the role a pastor's wife is expected to play in a local church. A selected group of women in Seventh Day Baptist churches across the country will be invited to state their views.

The questionnaire is a project of the class being conducted for wives of the Seventh Day Baptist students in the Alfred University School of Theology under the joint sponsorship of the Seventh Day Baptist Women's Board and of the School of Theology. The class meets one evening a week under the leadership of Mrs. Madge Sutton of Alfred Station, and includes Shirley Batchelder, Jean Davis, Freda Fatato, Denise Green, and Marie Zwiebel.

Topics being taken up under Mrs. Sutton's instruction include: the strengthening of the spiritual life, the minister's wife as a financier, her work in the home, her role in the church, and her position in the community. Source books being drawn upon include Carolyn P. Blackwood, *The Pastor's Wife*; A. W. Hewitt, *The Shepherdess*; Lasser and Porter, *How to Manage Your Money*; Lora Lee Parrott, *How to Be a Preacher's Wife*; and Jean Beaven Abernethy, *I Married a Minister*. General devotional works and magazine articles are also being used.

The Women's Board recently made scholarship grants to each member of the class to help make their student days more profitable. The funds may be used as the student's wife desires. — A. N. Rogers.

Missionary Teaching

"Truth which cannot be comprehended brings no light; truth which is so clothed that it cannot be retained is impermanent; truth which is obscure cannot be used; and truth which has not touched the warp and woof of the heart cannot be passed on. All teaching must be simple enough to be retained, used, and passed on by the hearer." — Harold Lindsell in *Missionary Principles and Practice*.

Teen Talk

Mountain-Removing Faith

Just suppose that you were an engineer with an assigned job of removing a certain mountain. Would you do it by faith or by works? Probably by works, if at all. You are familiar with 1 Corinthians 13, the love chapter. There Paul the Apostle speaks as if the job could be done by faith if the faith was great enough. You remember well his words: "And though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing."

How about this mountain removing? We know it is possible. It is sometimes done without any good purpose in view. You heard about the atomic explosion planted on a small island in the Pacific a few years ago. The bomb caused the little mountain to disappear. The returning waves washed over the place where it had been. There was no good reason for removing that mountain except to test the power of nuclear blasts. Long, long ago Isaiah the Prophet wrote about the power of God, "He taketh up the islands as a very little thing" (Isa. 40: 15). In the next chapter we read, "Keep silence before me, O islands." If God removes mountains He has a purpose and does it silently. He is interested in the salvation of all people, even those on remote islands.

Other mountains are being removed by scientific methods. Just the other day there was a picture in the paper of what once was a mountain in the middle of the city of Rio de Janeiro. Great earth-moving equipment whittled it down and carried it away to make a level place for buildings and streets.

Near Riverside, Calif., there was a mountain of solid rock with a flag at the top. It was called Cement Mountain because cement was made from the crushed rock blasted from its slopes. Gradually that mountain was being removed to serve the needs of man.

At the present time one of the greatest mountain-removing projects of all time is in the news. The inland waterway along the coast of Alaska has one very teacher-

ous place. The narrow channel has a hard-to-see ripple caused by a little mountain that comes almost to the surface of the water and has caused many shipwrecks. Engineers have blasted out shafts and tunnels leading down below the bottom of the channel and up inside the submerged mountain. They will soon place a great atomic charge inside that mountain and blow the whole thing away. It will be one of the first times that power like that which God has placed in the sun has been used to save the lives of sailors in this fashion. (Mission accomplished on April 5.)

Who can be sure that some of you will not in the years to come be employed in such mountain-moving projects for the benefit of mankind? Perhaps even now in your schooling you are looking forward to some such service.

There are other kinds of mountains to be moved. What about the high barriers to faith that have risen up like mountains in other lands and even in our own? Is there something we can do to level them down? Are there channels of the sea that we can open up through the power of the Gospel? Perhaps God is calling you to devote your life to His work — a greater work than that of science, a work of faith in which you will come to understand what Jesus meant when He said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place'; and it shall remove" (Matt. 17: 20).

Slides Tell Mission Story

Newspapers and church bulletins indicate that Commission members and the Conference president are actively engaged in explaining Seventh Day Baptist plans for the current year with the help of the recently released set of slides depicting the Our World Mission program. The Rev. Earl Cruzan, president, who contacted the Brookfield and Verona Churches on March 29, was given almost a full-column write-up on the front page of the Brookfield Courier which carried his picture along with the story of denominational and associational work.

NEWS FROM THE CHURCHES

DENVER, COLO. — The pastor mentions in his church bulletin of March 1 that additional copies of the special issue of the *Sabbath Recorder* have become available and should be used with friends and neighbors. The same bulletin informs readers that the second issue of their own church paper *The Advance* has gone to the printer and that 100 more copies than before were ordered.

BATTLE CREEK, MICH. — Among the recent additions to the church membership were Mr. and Mrs. Leo Klemm of Stevensville, people newly interested in the message and work of Seventh Day Baptists, who have been actively distributing Sabbath tracts in their city. The church has encouraged Pastor Davis to hold services in Benton Harbor to increase and consolidate the new interest there, according to information received at the Recorder office.

RIVERSIDE, CALIF. — A significant number from our church attended the World Day of Prayer services on Friday, February 21, but were on hand in the evening for our own weekly prayer service, where studies in the Pauline Epistles were in progress.

The pastor's sermon on March 1 concerned our relationship to alcohol. He presented abstinence as the Christian's safest course. The message of Stewardship Sabbath, March 8, was backed in all Sabbath School classes as well. The object was to make clear the meaning of tithing.

A very successful library night on March 3, climaxed the planning of Mrs. Gleason M. Curtis. More than one hundred books were added to our church lending library by gift and subscription.

In Pastor Wheeler's sermon of March 22, we were urged to base our attitude toward smoking on the fact, that as blood-bought Christians we should glorify God both in body and spirit.

Sabbath School Teachers Meeting was held, Sunday evening, March 16, with Miss Dora Hurley in charge. Cell discussion groups were lively features of the evening, stimulating some sound ideas

for greater teaching effectiveness and soul winning.

The choir is growing in numbers and quality of performance from week to week under the good cooperative effort of Mrs. Orvis Chapman, director of music, and Mrs. Gleason M. Curtis, organist. The youth choir also gave a nice special performance, under the direction of Mrs. Starlin Ross, Sabbath, March 15.

— Correspondent.

LITTLE ROCK, ARK. — The Little Rock Fellowship meets regularly on Sabbath days at 2:00 p.m. in the YMCA, Broadway at Sixth Street (U. S. Highway 67 and 70). The newly elected officers are: president, Fred Spencer; vice-president, Alfred Fisher; secretary, Mrs. Berwin Monroe (formerly Miss Winnie Stedie of Battle Creek); treasurer, Mrs. Lloyd Seager; pianist, Miss Adeline Soper; program chairman, Mrs. Fred Spencer (Friends will remember that Mrs. (Mary Jo) Spencer was baptized at Conference in Milton last summer.); ushers, Bobby and Billy Hendrickson (These two boys are great-grandsons of Darwin Maxson, the father of two of our ministers, Paul and Carl Maxson.); Sabbath School superintendent, Herbert Soper (Adeline and Herbert are daughter and son of the Rev. Ralph Soper, pastor of the Paint Rock, Ala., Church, and sister and brother of Pastor Mynor Soper of the North Loup Church.); assistant Sabbath School superintendent, Calvin Babcock (from Milton, Wis., in the Air Force stationed at Little Rock).

Miss Mary Fisher, daughter of Mr. and Mrs. Alfred Fisher of Conway, returned home in December from Bethel, Alaska, where she taught school for two years. At our service on February 8, Miss Fisher gave an interesting talk describing her experiences and the conditions in Alaska.

On February 22 and March 22, Pastor Van Horn conducted our services and led the discussion in our Sabbath School. His sermon themes were "Christian Unity and Brotherhood," and "The Cost of Discipleship."

TEXARKANA, ARK. — The last Sunday in March the Seventh Day Baptist Church of Texarkana completed its first year as

The Sabbath Recorder

an organized church and held its first annual business meeting. Reports of officers and agencies showed progress and plans for the future, revealing the fact that the payments have been completed on the present building. This building we have called our Church Center because eventually it is to be the social rooms and classrooms. It has proved to be inadequate for our combined needs for classrooms and auditorium.

A special building committee was named and instructed to prepare estimates of cost of a new church structure to be submitted to the church as soon as possible. Addition of classroom space to the present building would solve the classroom need, but leave us still with inadequate worship space. The more adventurous building program of the auditorium would fulfill both needs. It is being given serious consideration.

Another dozen hymnbooks have been purchased in order to supply the need of our congregation. Our Junior Choir will wear white robes for the first time on Resurrection Sabbath. These have been made by our Ladies' Aid.

The officers for the coming year are: moderator, William FitzRandolph; clerk, Lura Craw; treasurer, Lillie Mitchell; trustees, Charley Relthford, Harley Soper, Jennie FitzRandolph.

FOUKE, ARK. — At the Fouke Church a group is now meeting at 3 o'clock on Sabbath afternoons for Bible study and hymn sing. The pastor's family returns from the services in Texarkana about 4:30, after which we have church orchestra practice, both for the development of the group and for just the joy of making music together. We hope soon to have a better piano for use in our worship services.

SABBATH SCHOOL LESSON
for April 26, 1958
God's Mighty Deliverance
Lesson Scripture:
Exodus 11: 1; 12: 23-28; 14: 27-31.

Accessions

Battle Creek, Michigan
By Baptism:
Richard Walton
Mrs. Clair Maxson
Leo Klemm
Mrs. Beatrice Klemm

Marriages

Cupp-Mitchell. — Patrick Cupp, son of Mr. and Mrs. Burton Cupp, of Texarkana, Ark., and Loretta Gaye Mitchell, daughter of Mrs. Lillie Mitchell, of Texarkana, were united in marriage on February 7, at the Cupp home, by the bride's pastor, the Rev. Marion C. Van Horn.

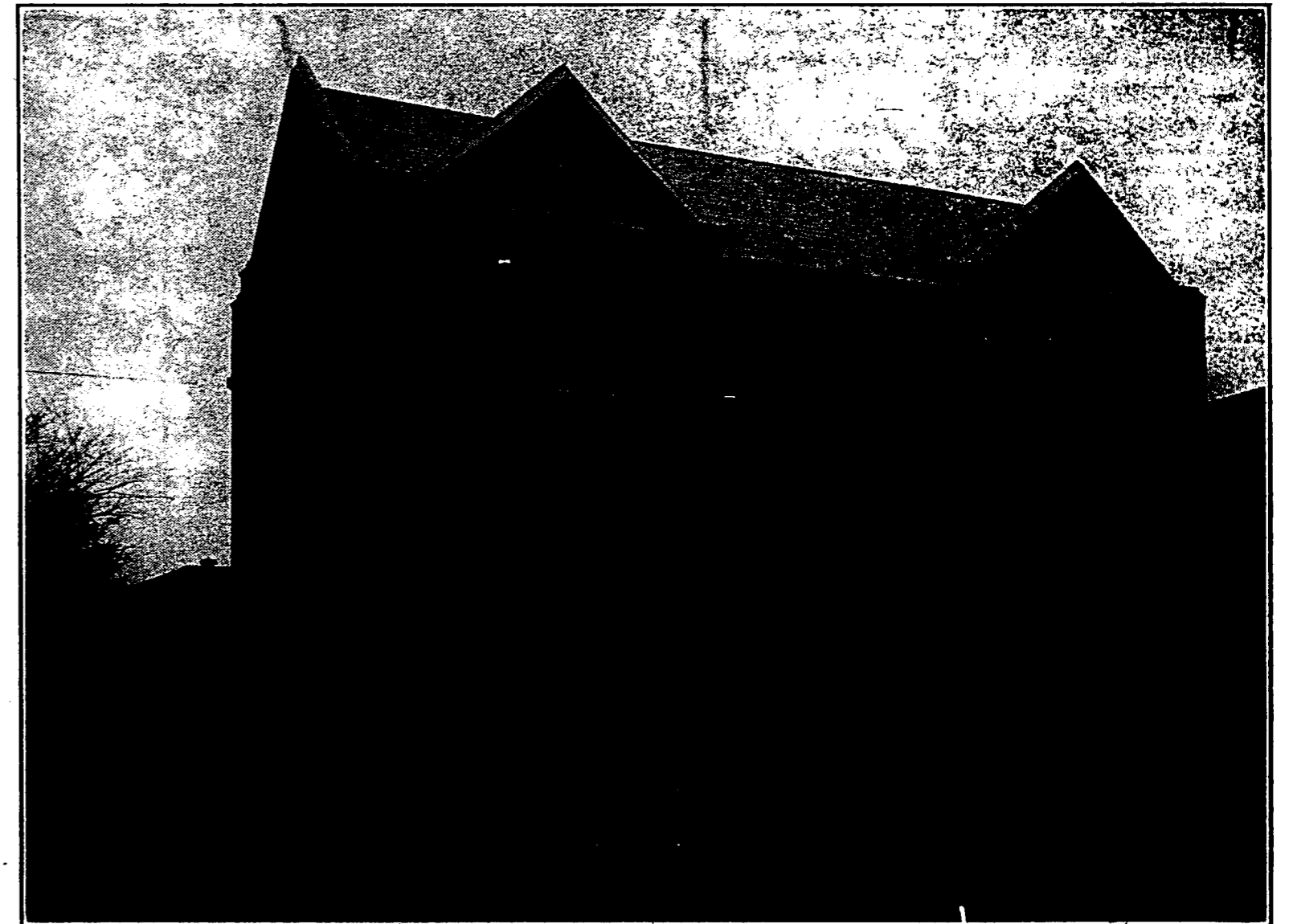
Births

Lewis. — A son, Gregory Eugene, to Captain and Mrs. Alfred Lewis of Germany, on October 5, 1957.
Hemminger. — A daughter, Sandra Mae, to Mr. and Mrs. Glen Hemminger, of Elsinore, Calif., on January 11, 1958.
May. — A son, Matthew Franklin, to Dr. and Mrs. Lewis May, of Temple City, Calif., on February 24, 1958.
Carter. — A daughter, Cynthia Dee, to Mr. and Mrs. Ralph Carter (Mary Crandall), of Rialto, Calif., March 4, 1958.
Polacek. — A daughter, Jeanette Marie, to Mr. and Mrs. Stephen Polacek (Sylvia Bolton of Boulder), of Madison, Wis., on March 29, 1958.
Haller. — A daughter, Pamala Sue, to Mr. and Mrs. Raymond Haller (Shirley Hard of Boulder), at Nellis Air Force Base in Nevada, on January 14, 1958.
Crandall. — A daughter, Julie, to Alan and Nadine Crandall of Battle Creek, Mich., on Feb. 23, 1958.
Fetherston. — A son, John Patrick, to Mr. and Mrs. Robert E. Fetherston of Holland, Mich., on March 27, 1958. (The grandparents are Mr. and Mrs. R. T. Fetherston of Battle Creek.)

Obituaries

Babcock. — Ernest G., son of Charles and Nellie Crandall Babcock, was born July 16, 1894, in Walworth, Wis., and died March 21, 1958, in Battle Creek, Mich. On October 30, 1920, in New York State, he married Grace M. Sprague. Mr. Babcock was a member of the Battle Creek Seventh Day Baptist Church. Since April, 1948, he had been an employee of the Battle Creek Water Dept. Surviving besides his wife are: a daughter, Mrs. Damon Lewis of East Leroy, Mich.; four sons: David, Robert, Charles, and Ronald, all of Battle Creek; a sister, Mrs. Joe Elias of Rhode Island; four brothers: Henry of Arizona, Kendall of Iowa, Victor of Wisconsin, and Charles, stationed with the Army Air Force Base in Africa; several grandchildren, nieces, and nephews. Farewell services were conducted from Farley Funeral Home by his pastor, the Rev. Leland E. Davis. Interment was in Reese Cemetery. — L.E.D.

For sale: Nine copies of the anthem book, "Praise Him," by Roy Ringwald, three parts arrangement. Have been used only three times. Contact Doyle Zwiebel, Box 139, Richburg, N. Y.



SEVENTH DAY BAPTIST BUILDING, PLAINFIELD, N. J.
A Building With a History

This picture first appeared on the cover of the Recorder on January 6, 1930, one week after the dedication. Dr. T. L. Gardiner, editor, in the dedicatory sermon stated: "This building means a unity of spirit among us more than has any other undertaking. It stands for no one section, but for the entire denomination. . . . This of itself should strengthen our hopes for the future of our dear people." Now, some twenty-eight years later, the denominational Planning Committee, unforeseen by Dr. Gardiner, meets in this building April 22 and 23 to stretch its vision toward a future unity of effort of which our dedicating fathers spoke.